

The Ready Way  
TO GET  
**RICHES :**

OR, THE  
*Poor Man's Counsellor.*

Teaching them  
How of Poor & Miserable,

They may  
*Become Wealthy and Happy.*

Very seasonable for these Times, wherein  
all are Poor, or not pleased; or both  
when they need be neither.

---

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The Ready Way

TO GET

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OF

Poor Men's Distress

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Power of Poor & Miserable

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Become Wealthy and Happy

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Ready way to get Riches :  
O R , T H E  
*Poor man's Counsellour.*

**H**ow to become wealthy and happy is a thing so generally desired that it seems to be a principle naturally rooted in the Heart of every man, as who and where is the man that desires not to be rich and happy, I dare say if the great Chain who is said to have a Treasurie full of Pearls hanging by clusters should but make Proclamation that whosoever would repair to him should have plenty of Gold, he might drive such a trade as would soon make him a Bankrupt, for as y<sup>e</sup> Prophet observes, every one from the greatest unto the least is given unto Covetousnesse, Jer. 6. 13. All gape after Gain, and how to get is each Mans thought from Sun to Sun. Now to answer every mans desire, & to acquaint them how of poor melancholly and miserable they may become rich, happy, and chearful, is my present purpose, and the task I have taken in hand, the which I shall do from the Word of God. Noz need it seem strange, that for the

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improving of Mens outward estates, I pre-  
scribe them rules & directions from thence,  
for would we be instructed in any necessary  
Truth, whether it be concerning private fa-  
milies our selves, or be it touching God, the  
Church, the Comon-wealth, our Neigh-  
bors, and friends, our Temporal, Ci-  
vil, Spiritual, Eternal Estate, or in re-  
ference to our souls, bodies, names, estates,  
posterities. We need but have recourse to  
the written Word, for that alone is a Maga-  
zine of all needful provision, a Store-house  
of all needful Instruction, and let a man study  
Machiavel and all the Machiavilians, and  
State-politicians that ever wrote, he can ac-  
quire nothing, or nothing of worth, to what may be  
collected thence touching this subject, where-  
fore if any of you would become rich, let him  
use y<sup>e</sup> means which tend thereunto, observe  
and follow those Rules and directions which  
God hath prescribed & appointed in his word  
which are principally six, for as the Throne  
of Solomon was mounted unto by six Stairs,  
so is this Palace of plenty & riches ascended  
unto by six steps, set upon this ground alrea-  
dy laid, for I find in the word six Infallible  
ways to become rich, or six sorts of men whom  
God hath promised to blesse with riches and  
outward prosperitie, y<sup>e</sup> is to say, 1. The Godly,  
2. the Liberal. 3. the Thankful. 4. the Humble  
other



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5. the Industrious. 6. the Frugal. These of all other men in the world are sure never to want. And these are the Main Heads unto which I shall bring all I shall say upon this subject.

First, If any of you would become rich, let him become religious, for godliness hath the promises of this life, as well as of the life to come, yea all temporal blessings that can be named are promised to Godly, & to their seed, and to them onely, as both the old and new Testament do plainly and plentifully prove, as for instance, in Deuteronomy ch 28. God hath promised that if we will hearken diligently unto his voice, observe and do all his Commandments, and walk in his ways, we shall be blessed in the City, and be blessed in the field, blessed in our going forth, and in our coming home, blessed in the fruit of our bodies, and in the fruit of our ground, & in the fruit of our Cattle, the increase of our Kine, and the flocks of our Sheep, & he will bless us in our Store-houses, and in all that we set our hands unto, and make us plentiful in all good things, and that we shall have where with to lend unto many, and not to borrow, Vers. the 1, to 15, and Chap. 7. vers. 11, to 19. To which is added many the like places, as blessed is the man that fear-eth the Lord, and delighteth greatly in his

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Commandments, wealth and riches shall be  
in his House, Psal. 112. vers. 1, to 4. Wait  
on the Lord and keep his way, and he will  
exalt thee to inherit the Land, Psal. 37. 34.  
The Lord will withhold no good thing from  
them that walk uprightly, Psal. 84. 11. De-  
light thy self in the Lord, he shall give thee  
thyne hearts desire, Psal. 37. 3. Fear ye the  
Lord ye his Saints, for nothing wanteth to  
them that fear him, the Lyons do lack and  
suffer Hunger, but they that seek the Lord  
shall want nothing that is good, Psal. 34. 9, 10.  
Whatsoever we ask we receive of him, be-  
cause we keep his Commandments, and do  
those things that are pleasing in his sight.  
1 John 3. 12. What rare and precious pro-  
mises are these? to which I might add many  
of the like nature, all which David had the  
experience of, who tells us that he greatly  
rejoiced in the Strength and Salvation of  
the Lord, and the Lord gave him his hearts  
desire and did not withhold the request of  
his lips, yea he prevented him with 5 ble-  
ssings of goodnesse, and set a Crown of Gold  
upon his head, Psalm 2. 1, 2, 3, 4. And the  
like of Abraham and Lot and Job and Solo-  
mon. Let us then seek the Kingdome of God  
and his righteousness, and all other things  
shall be ministered unto us, or come in as it  
were

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were upon the Bargain, as our Saviour  
 hath assured us, Mat. 6. 33. Neither are these  
 promises made onely to the obedient them-  
 selves, but riches and all Earthly Blessings  
 are entayled upon their seed also, Psal. 112.  
 1, 3. His seed shall be mighty upon the earth,  
 the Generation of the Righteous shall be  
 blessed. For is riches & outward prosperity  
 promised to the Godly and their seed, as o-  
 thers usually enjoy them, that is, singly and  
 barely, but they've a promise of them, with  
 a supply of all other good things to be added  
 thereunto, wch may make them every way  
 happy, as that their prosperity shall be dura-  
 ble and lasting. That with riches they shall  
 have credit, honour, & promotion, with long  
 life added, that they shall be happy, and pros-  
 per in all they have or do, as having God  
 their protector, who with Mercy is said to  
 compasse them about on every side, [Psal 32.]  
 10. That they shall be free'd from all fears  
 and dangers, and obtain victory over al their  
 enemies, together with Death, Hell, and the  
 Devil, that they shall be freed from the  
 Law, and likewise from sin, and the penalty  
 thereof, that they shall have peace external,  
 internal, eternal, and joy, even the joy of the  
 Holy Ghost, which is both glorious and un-  
 speakable. That they shall not onely perse-

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bert, but also grow in grace and true Wis-  
dome, that all things whatsoever shall make  
for their good, that both their persons & per-  
formances shall be good & acceptable, which  
before were vile and abominable. That by  
the prayer of faith they shall obtain of God  
whatsoever they shall ask in Christs Name,  
and according to his Word: and in fine, all o-  
ther good things that can be named, whether  
Temporal, or Spiritual, or Eternal, are by  
the promise of God entayled upon them that  
love him and keep his Commandments, no  
need we wonder at this, or once question the  
same, for if he spared not his own Son; but  
delivered him to death for us, how shall he  
not with him freely give us all things also,  
Rom. 8. 31, 32. It is the Apostles argument;  
great, yea too great things for us to receive,  
but not too great, for the great and good God  
of Heaven and Earth to give, all the fear is  
on our part, whether we be such to whom  
the promise is made, for all Gods promises  
are conditional, and though of these outward  
good things he hath promised abundance, yet  
it is upon the condition of faith & obedience,  
as appears by the afore mentioned pla-  
ces, so that if we be not wanting in our duty  
& obedience to God, God would not be want-  
ing in any good thing to us, nor can we lack  
that

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that God should make good his promises, if we make them void by not observing the condition, if we will not dare to trust God upon his promise so confidently, as we would a friend or some great Man that is able and honest: Besides the Lord hath promised that there shall be no want to them y fear him, & no good thing will he with-hold from them that walk uprightly, Psal. 34. 9, and 84, 11. Where observe two things, there shall be no want to such, and such shall want no good thing, so that he must be such a one to whom the promise is made, and he must also be sure that it is good for him which is promised; but oftentimes it is not good for a man to abound with earthly Blessings, as strong Drink is not good for weak Brains, yea if any thing be wanting to a good man, he may be sure 'tis not good for him, and then better that he doth want it, than that he did enjoy it. And what wise man will complain of the want of y which if he had, would prove more hurtful than gainful to him, as a Sword to a Mad-man, a knife to a Child, or ink to them that have a feavor of the Droopke. No good thing will God with-hold, &c. And therefore not waxes themselves, which to many are also good, yea very good things, as I could reckon up many want, sanctified is a notable means

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means to bring us repentance to work in us  
amendment of Life, it stirs up to prayer, it  
weans from the love of the World, it keeps  
us always prepared for the spiritual Com-  
bate, discovers whether we be true believ-  
ers or Hypocrites, prevents greater evils of  
sin and punishments to come, it makes us  
humble, comfortable to Christ our head, in-  
creaseth our faith, our joy, our thankfulness  
our spiritual wisdom; and likewise our pa-  
tience, as I have shewn at large in another  
Book call'd the Christians Comfort. To con-  
clude, all good things were created for the  
good, and therefore they are called goods be-  
cause the good created them, for good men to  
do good withal. Therefore as Jacob got the  
blessing, so he got y<sup>e</sup> inheritance also, to shew  
that as the faithful have y<sup>e</sup> inward blessing,  
so they have the outward blessing too; when  
they will do them good, and cause them to do  
good, yea in this case even as the sheafs fell  
before Ruth, so the Riches shall fall in our  
way, as they did to Abraham and Lot, and  
Jacob, and Job, and Joseph, upon whom rich-  
es were call'd, they knew not how, but as if  
God had onely said, be rich, and they were  
Rich straight, but that this is the true and  
onely way to Wealth and Happinesse needs  
no more proof then that which is recorded of

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Solomon, 1 Kings 3. 2 Chron. 1. Where the  
 Lord appearing to him in a dream said, Ask  
 what I shall give thee, and he asking onely  
 an understanding Heart to discern between  
 good and evil, that he might the better Dis-  
 charge that great place whereunto God had  
 called him, wherein Gods glory and the peo-  
 ples good were his Principal Aim and end :  
 hear what the Lords Answer is : Because  
 this was in thine heart, and thou hast not ask-  
 ed Riches, Wealth, or Honour; nor the life of  
 thine enemies neither, yet hast asked long life  
 but hast asked Wisdome and Knowledge for  
 thy self, that thou mightest judge my people,  
 over whom I have made thee King, Wisdome  
 and Knowledge is Granted unto thee, and I  
 will give thee Riches, and Wealth, and Hon-  
 our, such as none of the Kings have had that  
 have been before thee: neither shall there any  
 after thee have the like. *Pea he was so sur-  
 passing rich that he gave Silver in Jerusa-  
 lem as stones,* 1 Kings 10. 27. For the true  
 way to Wealth, Honour, and Happinesse is  
 to desire Grace that we may glorifie God,  
 and do good: for clearing whereof, I'll give  
 you a Similitude. A Man spies a fair Apple  
 on a Tree, hath a longing desire unto it,  
 whereupon he falls shaking the Tree with  
 all his might, at length it not onely comes  
 down



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down but many other come down to him to-  
gether with it, and so much to prove that the  
way to become rich is first to become God-  
ly.

Secondly, He that would be a Rich Man  
let him be a merciful Man, and do good with  
what God hath already given him, be it ne-  
ver so little, for there is not a more sure and  
Infallible way to Increase and Multiply a  
mans outward estate, then in being chariti-  
able to the poore, if we will believe Gods word,  
as what saith our Saviour, Give and it shall  
be given unto you, Good Measure pressed  
down and shaken together and running over  
shall men give into your Bosome, Luk. 6. 38.  
Mat. 7. 2. Mark 4. 14. And to this accord  
that place in the Proverbs. There is that scat-  
tereth and is more increased, but he that  
spareth more then is right, shall surely come  
to poverty. The liberal person shall have  
plenty, and he that watereth shall also have  
rain, Pro. 11. 24, 25. And the like in the Psalms;  
Wealth and Riches shall be in the house of  
him that hath compassion of and giveth to  
the poore, Psal. 112. 3, to 10. See here how  
bounty is the best and surest way to Plenty.  
But notable to this purpose is that, Pro. 28.  
27. He that giveth to the poore shall not lack,  
a rare and incomparable priviledge never to

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want, and yet this is a bargain of Gods own making, plenty shall furnish the table where Charity takes away and gives to the Poor. He hath dispersed abroad saith the Psalmist and given to the poor, his Benevolence remaineth for ever, Psal. 112. 9. He hath always to give that hath a free and bountiful heart to give, saith St. Bernard, and of this the Prophet Isaiah doth assure us. The liberal man saith he deviseth liberal things, and by liberality he shall stand, Isa. 32. 8. A man would think he should rather fall by being so liberal & bountiful, but this is the best course to thrive & hold out. For was it ever known that God suffered a merciful and a bountiful man to want, ordering his affairs with discretion, Psal. 112. 5. But you have not heard a Tith of these promises, for the Scriptures no less abound in them, than Silver did in the days of Solomon, of which only a few more, as what saith the wise man, Pro. 3. Honour the Lord with thy substance, & with the first fruits of all thine increase, so shall thy barns be filled with abundance, and thy presses shall burst with new Wine, in which regard that which is this way expended, may be likened to those loaves and fishes in the Gospel, for as they did increase and multiply, even while they were distributing, so doth our Riches,

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Riches, and indeed all other gifts, even out  
of which the Hand reacheth to, the Mouth  
it self is nourished, and thus you see that et-  
her Old or New Testament be true, not  
getting but giving is the true & ready way  
to abundance, that to give in this case is the  
way to have, and that we are the richer for  
d scurking, which makes Chrysostom say :  
That the gainfullest art is Almsgiving, and  
hence it is that the Scripture compares it  
to sowing of Seed, 2 Cor. 9. 6. He that soweth  
sparingly shall reap sparingly, but he that  
soweth bountifully shall also reap bountifully;  
the Apostle compares giving to sowing, to  
note unto us the great gain and advantage  
that cometh thereby, and the Scriptures  
likewise compareth it to lending or putting  
money to interest, Pro. 19. 17. He that hath  
pitty on the poor lendeth unto the Lord, and  
that which he hath given will he pay him a-  
gain. The Lord is content to acknowledge  
himself the charitable Mans debtor, yea by  
our liberality to the poor, our most gracious  
redeemer acknowledgeth his self gratified &  
engaged, Math. 25. 35, 36, &c. And for as  
much as ye did it to the least of these my  
Brethren, ye have done it unto me, the poor  
mans Hand is Christs Treasury or Bank;  
and by putting thereinto a man becomes a  
Creditur

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Creditour to his Saviour, neither will he pay  
in recompence us as we do our Creditours,  
for as Augustine well notes, what we receive  
by way of return, is not ten for an hundred,  
nor an hundred for ten, but an hundred for  
one, yea a thousand thousand for one, an hun-  
dred for one here in this World, and in the  
World to come, Life everlasting, together  
with a Kingdome, even an immortal, eter-  
nal Kingdome of Glory and Happynesse in  
Heaven, which is not to be valued with ten  
Thousand Worlds, and why all this but in  
recompence of feeding, cloathing, and visit-  
ing his poor Brethren and Members when  
they were destitute, where note but the in-  
comparable and infinite difference between  
the receipt and the return, as of the unmea-  
surable measure of our Saviours Bounty;  
How happy is that man that may become  
a Creditour to his Saviour, heaven & earth  
shall be empty before he shall want a Royal  
payment; wherefore hearken to this all you  
self-lovers y are onely for your own ends,  
do you indeed love your selves & your souls,  
would you be rich indeed, and that both here  
and hereafter, then be charitable to the poor,  
even to the utmost of your Ability; for this  
giving is not onely an act of Charity, but of  
Christian policy, since we shall not onely re-  
ceive

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celde our own again, but the same also with  
great encrease, which made St. Augustine  
say : That the Charitable man is the greatest  
Usurer in the World : This is the second  
means which God hath appointed for the  
improvement of our outward estates, or the  
second step to riches and all outward prosper-  
ity: Viz. Bounty and Liberality to the poor.

The Third and fourth are thankfullnesse  
and humililty, which are no way inferiour to  
the former.

Thankfullnesse and Humililty are the on-  
ly means to enrich us with Gods blessings,  
but Pride and Unthankfullnesse is the onely  
way to make God withhold, and take from  
us both himself and his Blessings : Because  
the King of Assyria said : By the power of  
mine arm have I done it, and by my Wisdom,  
for I am prudent. Therefore saith the Lord  
I have removed the Borders of the people,  
and have spoiled their treasures, & have pul-  
led down & inhabitants like a valiant man;  
Isa. 10. 13. Even so doth God deal with all  
proud ingrateful persons. There is nothing  
more pleasing to God, nor profitable to us, for  
the procuring the good we want, or continu-  
ing the good we have, then humililty & thank-  
fullnesse, God will sow their, and their only,  
plenty of his blessings, where he is sure to  
reap

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reap plenty of Thanks and service, ingrati-  
tude forfets merces, as Merchants do all  
to & living, by not paying of custome; because  
Pharaoh saith: The River is mine own; there-  
fore God saith, I will dry up the River, Ezek.  
29. 3. Isa. 19. 5, 6. When the People sought  
themselves onely, and how to have their  
houses scited and sumptuous, neglecting  
the house of God and his honour, thus it fall-  
ed with them, yea have sown much and have  
reaped little, & he that earneth wages, earn-  
eth wages to put it into a bag with holes,  
ye looked for much and lo it came to little, &  
ye brought it home, I did blow upon it, I  
called for a brought upon the Land, and upon  
all that it bringeth forth, and upon all the la-  
bour of & hands, &c. Again when they laughe  
Gods glory, and were thankful, mark the  
difference, even from this very day will I  
blesse you saith the Lord, Hag. 1. 4, 5, 6,  
&c. He & is unthankful for a little is worthy  
of nothing, whereas thanks for one good turn  
is the best introduction to another, holy Da-  
vid was a man after Gods own heart, and  
therefore he ever mixeth with his prayers,  
praises. Bless the Lord O my Soul saith he,  
and forget not all his Benefits, Psal. 103. 2.  
And being of a publick spirit he discovers the  
secrets of his skill, let the people praise the



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O God, yea let all the People praise thee; they shall the earth bring forth her increase, and God euen our God shall giue us his blessing, Psal. 67. 5, 6, 7. Wherefore be not like the Swine that feed upon the acorns, without euer looking to the Oak from whence they fall, or the Horse y<sup>e</sup> drinks of the Brook & neuer thinks of the spring, yea since God is the fountain from which al our enioyments flow, let this be our continual determination. He hath giuen us all the Grace, good, and happinesse we haue, and we will giue him all the possible Thanks & Honour we can : yea, Teach us O Lord to receiue the Benefit of thy merciful labour, and to return thee the thanks and the Glory, and the like of Humility. Blessed are the meek saith our Saviour for they shall inherit the earth, Math. 5. 5. The reward of Humility & the fear of God is riches, and honour, and life, Pro. 22. 4. If there be a hollow in a Valley lower than another thither the waters gather, and the more lowly we are in our own Eyes y<sup>e</sup> more louely we are in Gods. The more despicable in our selues, the more acceptable in him, as is seen in the example of the Publican, Luk. 18. 13, 14. And the Prodigal, Luk. 15. 18, 19. For can any thing make us more acceptable to God then the Conscience of our own

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unworthinesse, when with Jacob we can say:  
 O Lord I am not worthy of the least of all thy  
 mercies which thou hast shewed unto thy ser-  
 vant, for with my staffe I passed over this *Jor-  
 dan*, & now I am become two bands, Gen. 32.  
 10. This is *h* way to obtain what we would  
 have at the hands of God, who reſisteth the  
 proud and giveth grace to the humble, 1am.  
 4. 6. Unto him will I look saith the Lord, e-  
 ven to him that is poor, and of a contrite spi-  
 rit, and that trembles at my words, Isa. 57.  
 15. He hath filled the Hungry with good  
 things, but *h* rich he hath sent empty away,  
 Luk. 1. 52. So *h* if thou expectest to have God  
 bleſs & prosper thee, then beware thou forget-  
 est not at whole cost thou liest: beware least  
 when thou hast eaten and art full, and when  
 thy herds and thy flocks multiply, and thy  
 silver and gold is increased, and all *h* thou  
 hast be enlarged, thine heart be lifted up, and  
 thou forget the Lord thy God, and thou say-  
 est in thine heart, My power and the might of  
 my hand hath got me this wealth: but on the  
 contrary remember that it is the Lord thy  
 God *h* hath given thee power to get wealth,  
 and that it is only his blessing which makes  
 rich, this is Gods counsel, set home with a  
 very strict charge to all *h* have not a mind  
 to perish, Deut. 28. 10, 11, 12, &c. Many are

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the examples I might giue you of such as  
haue been undone by their pride, when Saul  
was little in his own eyes, God made him  
head over the Twelue Tribes of Israel, and  
gave him abundance, but when out of his  
greatness he abused his place and gifts, God  
took them all away again, and so it had like  
to fared with Hezekiah, when he but began  
to be puffed up with the wealth & precious  
things that God had giuen him, 2 Kings 20.  
12, to 19. But most remarkable is the exam-  
ple of Nebuchadnezzar, who when he ascri-  
bed all to himself, saying : Is not this great  
*Babel* which I have built with the might of  
my power, and for the Glory of my Majesty,  
was presently depriued of his Kingdome, &  
all that he had, and sent to graffe with the  
Beasts, but when he was humbled to & very  
ground, acknowledged the Authour, and a-  
scribed all to the God of Heauen. He had his  
Kingdome and all else restored unto him,  
Dan. 4. The way to obtain any benefit is to  
acknowledge the Author, & devote it in our  
hearts to the glory of that God, of whom we  
receiue all, for by this means shall God both  
pleasure his Seruants, and honour himself,  
and indeed that he may be honoured by our  
wisdome, riches, graces, is the onely end for  
which he giues us to be wise, rich, and gra-  
cious,

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alous, and who hath more interest in the  
 Grapes then he that planted the Vine, who  
 more right to the Crop than he that oweth  
 the ground and soweth the seed? Therefore  
 let not the wise man glory in his Wisdome,  
 nor the strong man in his strength, nor the  
 rich man in his riches, Jer. 9. 23. For we  
 have not onely receiued our Talents from  
 God, but the improdement also is his meere  
 bounty, of him and through him and for him  
 be all things, to whom be glory for ever, A-  
 men.

Fifthly, The next means which God in  
 his Word hath appointed for this end is La-  
 bour and Industry in some lawfull calling, for  
 it is the beating of the Brain and sweating  
 of the Brow, not the bare talk of the lips, or  
 desire of the Heart that makes rich, accord-  
 ing to the comon Proverb, wishers & woul-  
 ders are seldome or neuer good Household-  
 ers, the idle person saith Solomon shall be cloth-  
 ed with rags, & the sluggards povertie com-  
 meth upon him as an arm'd man, but his hand  
 of the diligent maketh rich, Prov. 10. 4. and  
 Chap. 12. 17. The Greeks have a saying that  
 plentifulnesse follows painfullnesse, and that  
 all things are made serbants to care and in-  
 dustry: Cajus Furius by his painful dexterity  
 and unwearied labour, got more means out  
 of

The Ready way to get Riches: Or,  
of one small field then his Neighbours out  
of many great ones, whereupon he was ac-  
cused to his Magistrate, as if by Witch-craft  
he had conuey'd his Corn of other mens ground  
into his own, but he came with all his goodly  
rustical Instruments, with his strong and  
lusty Daughter, and his well fed Oxen, and  
spake thus to the Iudges, See my Lords, these  
be my Witchcrafts and Sorceries, which be-  
ing done and spoke, he was presently absol-  
ved by the sentence of al, whence the Apostle  
exhorts his Ephesians to labor in their several  
callings, if they would have sufficient for  
themselves, and wherewith to help others,  
and this makes Solomon in praising the ver-  
tuous Woman for her bounty, note that she  
works diligently with her hands, and that  
her candle was not put out by night. Prov.  
31. 10, &c. And St. Luke the like of Dorcas  
her pains and industry, in making coats and  
garments, Acts 9. 36, 37, &c. And what but  
idleness makes so many Beggars, and base  
persons, it is the most corrupting Ape that  
can blow in any humane mind. We learn to  
do it by doing what is next it, nothing:  
whence it is that vice so fructifies in our  
Gentry and Serving-men, who have no-  
thing to imploy themselves in, for they only  
sit to eat and drink, lie down to sleep, & rise  
up

## The Poor Man's Counsellor.

up to play, this is all their Businesse, & this brings Thousands of them to Beggery, or worse. Be therefore painful and industrious in thy calling, and God will undoubtedly prosper, and replenish thee with the good things of this life. This is another step.

Sixtly, If thou wouldst grow rich, then be frugal and chaste in spending, for Chastity which is a due saving from needlesse and sinful expences, and a wary husbanding of what we get, hath made as many Rich Men as painful getting. It is our Saviours rule so to dispose of that plenty which God in his goodnesse bestowed upon us, that nothing be lost, John 6. 12. And it is a rule which all good men will be sure to obserbe, for he who gets what he hath justly, pays what he owes duly; requites favours, receiv'd thankfully, considers the case of the poor cordially; will not, yea dare not spend wastfully, let means come in never so plentifully, and yet he of all men is sure of a lasting Competency, Prov. 28. 27. Frugality saith Justine is the Mother of Vertues, but an expensive Man whatsoever his getting be by wasting and overlashing of his estate, is sure not to thrive as it fared with that Captain in Tully, who was not a penny the richer for y<sup>e</sup> huge sum of Money given him, because he had done with it as a naked man would do with the nuts, be

The Ready way to get Riches : Or,  
he gathers, carry them all away in his belly:  
for lack of pockets: to want and wast differ:  
but in time a poor man hath riches, a pro-  
digal shall have none, the vessel that runneth  
out unduly, will be empty when men come  
to draw out of it, so will the state be if we let  
it leak like a Crackt Vessel. But what the  
difference is betwixt a wise & prudent fru-  
gality, and a vain expence of Gods benefits,  
we may learn from, Gen. 42. &c. Where not-  
withstanding the 7 years of famine, Egypt  
had Corn enough when all other Countries  
were without, & the people ready to famish,  
which needed not have been if they had been  
more sparing in the 7 plentiful years, for  
those years of plenty were not confined to  
Egypt, other Countries adjoynd were no  
lesse fruitful, as the learned aver. But that  
prodigality brings many rich men to pover-  
ty, & poor men to Beggery, daily experience  
do abundantly Testifie. Therefore if thou  
wouldest be rich wast not any part of thy sub-  
stance in vain needlesse superfluous expen-  
ces, but beg of God wisdome & thou mayst  
improbe his blessings to the best advantage  
& so he may be glorifi'd, & thy store increased.  
Then shalt thou live happily and contented-  
ly all thy days. And so much of the means  
how of poor to become rich. Consider what  
hath been said, and the Lord give you under-  
standing in all things.

Finis.